

2
THE
Grounds and Principles

O F

RELIGION,

Contained in

A Shorter Catechism :

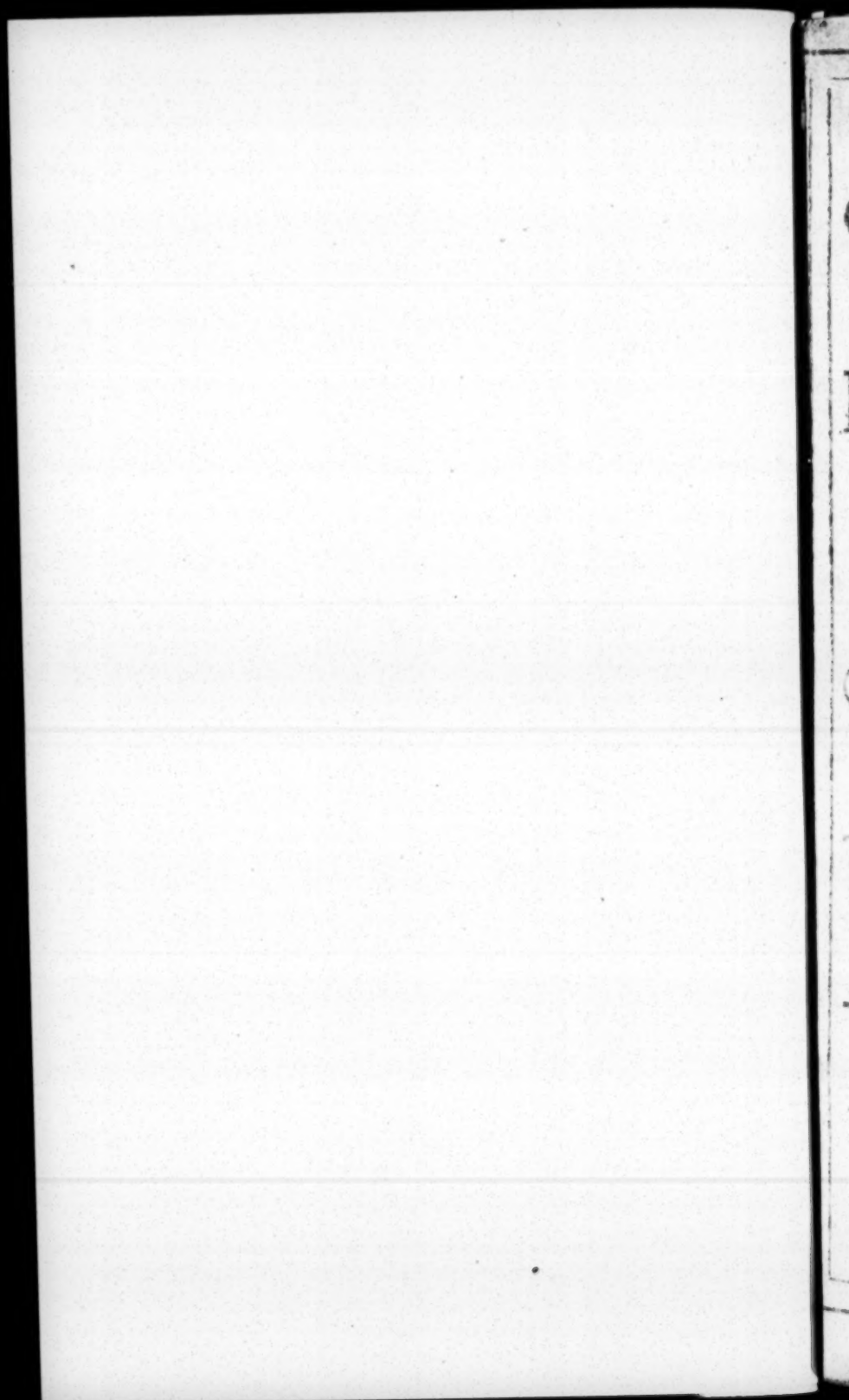
(According to the Advice of the
Assembly of Divines sitting at
Westminster.)

To be used throughout the King-
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nion of *Wales*.

Corrected and Amended.

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Printed in the Year 1705.



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To the Right Honourable
 THE
 Lords and Commons,
 Assembled in
 PARLIAMENT,
 The Humble A D V I C E
 O F T H E
 Assembly of Divines,
 Sitting at Westminster,
 Concerning
 A Shorter C A T E C H I S M.

With the *Proofs* thereof out of the *Scriptures*.

Q. 1. **W**hat is the chief End of Man?

Answer, Man's chief End is to glorifie God ^a, and to enjoy him for ever ^b.

^a 1 Co. 10. 31.

2. Q. What Rule hath God given to direct us how we may glorifie and enjoy him?

^b Ps. 73. 25. *to the end.*

A. The Word of God, which is contained in the *Scriptures* of the Old and New Testament ^c, is the only Rule to direct us how we may glorifie God ^d, and enjoy him ^e.

^c Eph. 2. 20.

^d 2 Tim. 3.

3. Q. What doth the *Scriptures* principally teach?

^e 1 Joh. 1. 2.

3. 4.

A. The *Scriptures* principally teach what Man is to believe concerning God, and what Duty God requires of Man ^f.

^f 2 Tim. 1. 13. and 3. 16.

^a John 4. 24.

4. Q. What is God?

^b Job 11. 7.

A. God is a Spirit^a, infinite^b, eternal^c,
and unchangeable^d in his Being^e, Wis-
dom^f, Power^g, Holiness^h, Justiceⁱ, Good-
ness^k and Truth^l.

8, 9.

^c Pl. 90. 2.

^d Jam. 1. 17.

^e Ex. 3. 14.

^f Pl. 147. 5.

^g Rev. 4. 8.

^h Psal. 106. 2.

ⁱ Rev. 15. 4.

^j Rev. 4. 8.

^k Exod. 34. 7.

^l Rev. 15. 3.

^m Ex. 34. 6.

7.

ⁿ Ex. 34. 6.

^o Deut. 34. 6.

^p Jer. 10. 10.

^q Deut. 6. 4.

^r Eph. 4. 6.

^s John 17. 3.

^t Mat. 23. 19.

^u 1 Joh. 5. 7.

^v John 10. 30.

^w Eph. 14. 11.

^x 12. Rom. 9.

^y 14, 15, 18.

^z 22, 23.

^{aa} Rev. 4. 11.

^{ab} Dan. 4. 35.

5. Q. Are there more Gods than one?

A. There is but one only^m, the living
and true Godⁿ.

6. Q. How many Persons are there
in the God-head?

A. There are three Persons in the God-
head, the Father, the Son, and the Holy
Ghost^o; and these three are one God, the
same in substance, equal in Power and
Glory^p.

7. Q. What are the Decrees of God?

A. The Decrees of God, are his eternal
purpose, according to the counsel of his
own Will, whereby for his own Glory, he
hath fore-ordained whatsoever shall come
to pass^q.

8. Q. How doth God execute his
Decrees?

A. God executeth his Decrees in the
Works of Creation^r and Providence^s.

9. Q. What is the work of Cre-
ation?

A. The work of Creation, is God's mak-
ing all things^t of nothing, by the word of
his Power^u, in the space of six days, and
all very good^v.

10. Q. How did God create Man?

A. God Created Man male and female,
after his own Image^w, in Knowledge^x,
Righteousness and Holiness^y, with Domi-
nion over the Creatures^z.

11. Q. What are God's works of
providence?

A. God's works of Providence, are his
most

^a Gen. 1. 1.

^b Heb. 11. 3.

^c Gen. 1. 3.

^d Gen. 1. 31.

^e Gen. 1. 26.

^f 27.

^g Col. 3. 10.

^h Eph. 24.

ⁱ Gen. 1. 26.

^j 23.

most holy^a, wise^b and powerful^c pre-
serving, and governing all his creatures,
and all their Actions^d.

12. Q. What special act of provi-
dence did God exercise towards man
in the estate wherein he was created?

A. When God had Created Man, he en-
tered into a covenant of life with him up-
on condition of perfect obedience, ^f forbid-
ding him to eat of the tree of knowledge
of good and evil, upon pain of death^g.

13. Q. Did our first Parents contri-
bute in the estate wherein they were
created?

A. Our first Parents being left to the
freedom of their own will, fell from the
estate wherein they were created, by sin-
ning against God^h.

14. Q. What is Sin?

A. Sin is any want of conformity unto,
or transgression of the Law of Godⁱ.

15. Q. What was the sin whereby
our first Parents fell from the estate
wherein they were created?

A. The sin whereby our first Parents fell
from the estate wherein they were crea-
ted, was their eating the forbidden fruit^k.

16. Q. Did all Mankind fall in
Adam's first Transgression?

A. The Covenant being made with A-
dam not only for himself, but for his Po-
sterity^l, all Mankind descending from him
by ordinary generation, sinned in him, and
fell with him in his first transgression^m.

17. Q. Into what Estate did the
fall bring Mankind?

A. The fall brought Mankind into an
estate of sin and miseryⁿ.

^a Ps. 145. 17.

^b Ps. 104. 24.

^c Isa. 28. 29.

^d Heb. 1. 3.

Neh. 9. 6.

^e Ps. 103. 19.

^f Mar. 10. 29.

^g SO. 31.

^h Gal. 3. 12.

ⁱ Rom. 10. 5.

^j Gen. 2. 17.

^k Gen. 3. 3.

^l Eccl. 7. 29.

^m Gen. 3. 6, 7.

ⁿ 8. 13.

^o 1 Joh. 3. 4.

^p Gen. 3. 6.

^q Gen. 3. 6.

^r Gen. 3. 6.

^s Gen. 3. 6.

^t Gen. 3. 6.

^u Gen. 3. 6.

^v Gen. 3. 6.

^w Gen. 3. 6.

^x Gen. 3. 6.

^y Gen. 3. 6.

^z Gen. 3. 6.

^{aa} Gen. 3. 6.

^{ab} Gen. 3. 6.

^{ac} Gen. 3. 6.

^{ad} Gen. 3. 6.

^{ae} Gen. 3. 6.

^{af} Gen. 3. 6.

^{ag} Gen. 3. 6.

^{ah} Gen. 3. 6.

^{ai} Gen. 3. 6.

^{aj} Gen. 3. 6.

^{ak} Gen. 3. 6.

^{al} Gen. 3. 6.

^{am} Gen. 3. 6.

^{an} Gen. 3. 6.

^{ao} Gen. 3. 6.

^{ap} Gen. 3. 6.

^{aq} Gen. 3. 6.

^{ar} Gen. 3. 6.

^{as} Gen. 3. 6.

18. Q. **Wherein consists the sinfulness of that estate wherinto Man fell?**

A. The sinfulness of that estate wherinto Man fell, consists in the guilt of *Adam's first sin*^a, the want of original righteousness^b, and the corruption of his whole nature, which is commonly called original sin^c, together with all actual transgressions which proceed from it^d.

^a Rom. 5. 19.

^b Rom. 3. 10.

^c Psal. 14. 2, 3.

^d Eph. 2. 1.

^e Rom. 5.

12, 19, 21.

19. Q. **What is the misery of that Estate wherinto Man fell?**

A. All Mankind by their fall, lost communion with God^e, are under his wrath and curse^f, and so made liable to all the miseries in this life, to death it self, and to the pains of Hell for ever^g.

^e Gen. 3.

8, 24.

^f Ephes. 2. 3.

^g Gal. 3. 10.

^h Rom. 6. 23.

ⁱ Matth. 25.

41.

20. Q. **Did God leave all Mankind to perish in the estate of sin and misery?**

A. God having out of his meer good pleasure from all eternity, elected some to everlasting life^h, did enter into a Covenant of Grace to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemerⁱ.

^h Ephes. 1. 4.

5.

ⁱ Rom. 3. 20.

21, 22.

21. Q. **Who is the Redeemer of God's Elect?**

A. The only Redeemer of God's Elect is the Lord Jesus Christ^k, who being the eternal^l Son of God, became Man^m, and so was, and continueth to be God and Man, in two distinct natures, & one person for everⁿ.

^k 1 Tim. 2.

5.

^l Joh. 1. 14.

^m Rom. 9. 5.

ⁿ Heb. 7. 16.

15.

22. Q. **What did Christ, being the Son of God, become Man?**

A. Christ the Son of God became Man by taking to himself a true Body^o and a reasonable Soul^p, being conceived by the power of the Holy Ghost, in the Womb

^o Heb. 2. 13.

^p Mat. 26. 8.

of the Virgin Mary, and born of her ^a yet without sin ^b. ^a Luc. 1. 31,
35.

23. Q. What Offices doth Christ execute as our Redeemer?

A. Christ as a Redeemer executeth the Offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation and Exaltation ^c.

^c Acts 3. 21.

24. Q. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in revealing to us, by his Word, and Spirit, the will of God for our Salvation ^d.

22.

Heb. 5. 5.

Psal. 1. 5.

25. Q. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfy Divine Justice ^e and to reconcile us to God ^f, and in making continual intercession for us ^g.

^d Job. 1. 18.

^e 1 Pet. 1. 19.

11, 12.

Joh. 15. 15.

^f Heb. 9. 14.

23.

^g Heb. 7. 24.

26. Q. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in subduing us to himself ^h, in ruling ⁱ and defending us ^j, and in restraining, and conquering all his and our Enemies ^k.

^h Act. 25. 12.

ⁱ Isa. 33. 22.

^j Isa. 22. 13.

^k 1 Cor. 15.

25. Pl. 110.

^l Luk. 2. 7.

^m Gal. 4. 4.

ⁿ Heb. 12. 2.

^o Isa. 53. 2.

^p Lu. 27. 44.

^q Mat. 27. 36.

^r Phil. 2. 8.

^s 1 Cor. 15. 5.

^t Mat. 24. 20.

27. Q. Wherein did Christ's Humiliation consist?

A. Christ's Humiliation consisted in his being born, and that in a low condition ^u, made under the law ^v, undergoing the miseries of this life ^w, the wrath of God ^x, and the cursed death of the cross ^y, in being buried, and continuing under the power of death for a time ^z.

in

28. Q. Wherein consisteth Christ's Exaltation?

A. Christ's Exaltation consisteth, in his rising again from the dead on the third day ^a.

^a 1 Cor. 15.

4.

^a Mar. 16. in ascending up into Heaven^a, and sitting
 19. at the right Hand of God the Father^b, and
^b Mark 16. in coming to judge the World at the last
 20. Day^c.

^c Eph. 5. 20. 29. Q. How are we made partakers of
^e Acts 1. 11. the Redemption purchased by Christ?
 and 17. 31.

A. We are made partakers of the Re-
 demption purchased by Christ, by the ef-
 fectual application of it to us^d, by his Holy
^a John 1. 20. Spirit^e.
^e Tit. 3. 5. 6.

30. Q. How doth the Spirit apply
 31. 12. to us the Redemption purchased by
 Christ?

A. The Spirit applieth to us the Redem-
 ption purchased by Christ, by working
 faith in us^f, and thereby uniting us to
 Christ^g in our effectual calling^h.

31. Q. What is effectual Calling?

A. Effectual calling is the work of God's
 Spiritⁱ, whereby convincing us of our sin
 and misery^k, enlightening our minds in
 the knowledge of Christ^l and renewing our
 wills^m, he doth perswade and enable us to
 embrace Jesus Christ, freely offered to us
 in the Gospelⁿ.

32. Q. What benefits do they that
 are effectually called partake of in
 this life?

A. They that are effectually called do,
 in this life, partake of Justification, ^a A-
^a Rom. 8. 30. doption^b, Sanctification^c, and the several
^b Eph. 1. 5. benefits which in this life do either accom-
^c 1 Cor. 1. 30. pany, or flow from them.

33. Q. What is Justification?

A. Justification is an act of God's Free
 grace^d wherein he pardoneth all our sins,
 and accepteth us as righteous in his sight^e,
 only for the righteousness of Christ imput-
 ed to us^f, and received by faith alone^g.

34. Q. What is Adoption ?

A. Adoption is an act of God's Free grace ^a, whereby we are received into the number, and have right to all the privileges of the Sons of God ^b.

^a Joh. 1. 12.

^b Rom. 8. 17.

35. Q. What is Sanctification ?

A. Sanctification is the Work of God's free grace ^c, whereby we are renewed in the whole Man, after the Image of God, ^d and are enabled more and more to dye unto sin, and live unto righteousness ^e.

^c 1 Thes. 1. 13.

^d Eph. 4. 24.

^e Rom. 8. 1.

36. Q. What are the benefits which in this life do either accompany or flow from Justification, Adoption and Sanctification ?

A. The benefits which in this life do accompany or flow from Justification, Adoption and Sanctification ^f, are Assurance of God's love, peace of conscience, joy in the Holy Ghost ^g, increase of grace ^h and perseverance therein unto the end ⁱ.

^f Rom. 5. 2.

^g Ro. 5. 2.

^h Phil. 4. 7.

ⁱ Rom. 14. 17.

37. Q. What Benefits do Believers receive from Christ at their Death ?

A. The Souls of Believers are at their Death made perfect in holiness ^j, and do immediately pass into glory ^k, and their bodies being still united to Christ ^l, do rest in their graves ^m, till the Resurrection ⁿ.

^j Prov. 4. 18.

^k 1 Pet. 1. 3.

^l 1 Joh. 5. 13.

^m Heb. 12. 22.

ⁿ Phil. 1. 23.

^o 2 Cor. 5.

^p 1. 6. 8.

^q Luk. 22. 43.

38. Q. What Benefits do Believers receive from Christ at the Resurrection ?

A. At the Resurrection, Believers being raised up in Glory ^r, shall be openly acknowledged and acquitted in the day of Judgment ^s, and made perfectly blessed in the full enjoying of God ^t to all Eternity ^u.

^r 1 Thes. 4. 14.

^s 1 Thes. 4. 14.

^t 1 Thes. 4. 14.

^u 1 Thes. 4. 14.

^v 1 Thes. 4. 14.

^w 1 Thes. 4. 14.

^x 1 Thes. 4. 14.

^y 1 Thes. 4. 14.

^z 1 Thes. 4. 14.

^{aa} 1 Thes. 4. 14.

39. Q. What is the Duty which God requireth of Man ?

A. The Duty which God requireth of Man,

A S

Man,

a Mich. 6. 8. Man, is obedience to his revealed Will.
 1 Sam. 15. 22.

40. Q. What did God at first reveal unto Man for the Rule of his Obedience?

A. The Rule which God at first revealed to Man for his obedience, was the Moral Law.

b Ro. 2. 14. 15. & 10. 5.

41. Q. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily comprehended in the Ten Commandments.

2 Deu. 10. 5.

42. Q. What is the sum of the Ten Commandments?

2 Matth. 22.

A. The sum of the Ten Commandments is to love the Lord our God with all our Heart, with all our Soul, with all our Mind, and our Neighbour as our selves.

37. 38.
39. 40.

43. Q. What is the preface to the Ten Commandments?

2 Ex. 20. 2.

A. The Preface to the Ten Commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the House of Bondage.*

44. Q. What both the Preface to the Ten Commandments teach us?

1 Luke 1.

A. The Preface to the Ten Commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments.

74. 75. 1 Pet. 1. 15, 16, 17, 18, 19.

45. Q. What is the first Commandment?

2 Exod. 20. 3.

A. The first Commandment is, *Thou shalt have no other Gods before me.*

3 1 Chron. 28. 9.

46. Q. What is required in the first Commandment?

2 Deut. 26. 27.

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God.

worship and glorific him accordingly ^a. ^a Mat. 4. 10.

47. Q. What is forbidden in the first Commandment? Psal. 29. 2.

A. The first Commandment forbiddeth the denying ^b or not worshipping, and glorifying the true ^c God as God, and our God ^d, and the giving that worship and glory to any other which is due to him alone. b. Ps. 14. 1.
c Rom. 8. 21.
d Psal. 135. 1.
Rom. 25. 26.

48. Q. What are we especially taught by these words (before me) in the first Commandment?

A. These Words (Before me) in the first Commandment, teach, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God ^e. e Ezek. 8. 5.

49. Q. Which is the second Commandment? to the end.

A. The second Commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the Children, unto the third and fourth Generation of them that hate me; and shew mercy unto thousands of them that love me, and keep my Commandments. Exod. 20. 4.
s. 6. Lev. 26.
1. Psal. 97. 7.

50. Q. What is required in the second Commandment?

A. The second Commandment requireth the receiving, observing, and keeping pure and entire all such Religious Worship and Ordinances, as God hath appointed in his Word ^f. f Deut. 32.
40. Matthe.
23. 20.
Act 2. 42.

51. Q. What

51. Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by Images or any other way not appointed by Word ^b.

52. Q. What are the Reasons annexed to the second Commandment?

A. The Reasons annexed to the second Commandment, are God's Sovereignty over us ^c, his Propriety in us ^d, and the Zeal he hath to his own Worship ^e.

53. Q. Which is the third Commandment?

A. The third Commandment is, Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

54. Q. What is required in the third Commandment?

A. The third Commandment requireth the holy and reverend use of God's Name ^f, Titles, Attributes ^g, Ordinances, Word ^h, and Works ⁱ.

55. Q. What is forbidden in the third Commandment?

A. The Third Commandment forbiddeth all prophaning, or abusing any thing whereby God maketh himself known ^j.

56. Q. What is the reason annexed to the third Commandment?

A. The Reason annexed to the third Commandment is, That however the breakers of this Commandment may escape punishment from Men, yet the Lord our God will not suffer them to escape his righteous Judgements.

57. Q. Which is the fourth Commandment?

4. The fourth Commandment, is, remember the Sabbath-day to keep holy. Six Days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God; in it thou shalt do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cat, nor the stranger that is within thy gates. For in six Days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

^a Exod. 20.
8, 9, 10, 11.

58. Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God, such set-times as he hath appointed in his Word ^b expressed, one whole day in seven, to be a holy Sabbath to himself ^c.

^b Lev. 19, 30.

^c Deut. 5.
12, 13, 14.

59. Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the World to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath ^d, and the first day of the week ever since, to continue to the end of the World, which is the Christian Sabbath ^e.

^d Gen. 2, 2, 3.

60. Q. How is the Sabbath to be sanctified?

^e Acts 20. 7.
Rev. 1. 10.
1 Cor. 16. 1, 2.

A. The Sabbath is to be sanctified by an holy resting all that day ^f, even from such worldly employment and recreations as are lawful on other days, and spending the whole

^f Lev. 23. 3.
Neh. 13. 15.
to 23.

^a Psal. 91. 1. whole time in the publick ^a and private exercises of God's worship, except so much as is to be taken up in the works of necessity

^b Mark 12. sity and mercy ^b.

11, 12.

61. Q. What is forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the omission or careles performance of the Duties required, and the prophaning the day by ^c Idleness, or doing that which is in its self sinful ^d, or by unnecessary thoughts, words or works, about worldly employments or recreations.

^c Lu. 4. 16.

^d Acts 20.

7. Psal. 9.

2. Isa. 66.

23. Ezek.

22. 26.

Amos 8. 5.

Mal. 1. 12.

62. Q. What are the Reasons annexed to the fourth Commandment?

A. The Reasons annexed to the fourth Commandment, are God's allowing us six days of the week for our own Employments, his challenging a Special propriety in the seventh, his own Example, and his blessing the Sabbath-day ^e.

^e Exod. 31.

15, 16.

63. Q. Which is the fifth Commandment?

A. The fifth Commandment. Honour thy Father and thy Mother that thy days may be long upon the Land which the Lord thy God giveth thee.

64. Q. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiours ^f, inferiours ^g, or equals.

^f Ezek. 23.

38.

^g Jer. 17. 24.

25, 26.

Isa. 58. 13.

^h Rom. 12.

10.

65. Q. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting or doing any thing against

the honour and duty which belongs to every one in their several places and relations ^a.

66. Q. What is the Reason annexed to the fifth Commandment?

A. The Reason annexed to the fifth Commandment, is, a promise of long life and prosperity (as far as it shall serve for God's Glory, and their own good) to all such as keep this Commandment ^b.

67. Q. What is the fifth Commandment?

A. The fifth Commandment is, Thou shalt not kill.

68. Q. What is required in the fifth Commandment?

A. The fifth Commandment requireth all lawful endeavours to preserve our own life, ^d and the life of others ^e.

69. Q. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the taking away of our own life, or the life of our Neighbour unjustly, and whatsoever tendereth thereunto. ^f

70. Q. What is the seventh Commandment?

A. The seventh Commandment is, Thou shalt not commit Adultery.

71. Q. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own, and our Neighbour's Chastity, in Heart, Speech, and Behaviour ^h.

72. Q. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth all unchaste thoughts, words, and actions.

^a Matth. 15.

⁴ 5, 6.

Ezek. 34.

², 3, 4.

Rom. 13. 8.

^b Deut. 5. 16.

Eph. 6. 2, 3.

^c Exod. 20.

¹³.

^d Eph. 5. 28.

²⁹.

^e 1 Kings

18. 4.

^f Acts 16. 28.

Gen. 9. 6.

Exod. 20. 14.

^g 1 Cor. 7. 2.

3, 4, 5. 36.

^h Col. 4. 6.

1 Pet. 3. 2.

2 Mar. 15.

19: & 5.

28. Eph. 5.

3, 4.

73. Q. Which is the 8 Command.

A. The eighth Commandment is, Thou

Ex. 20. 15. shalt not steal^e.

Dout. 5. 19

74. Q. What is required in the eighth Commandment?

A. the eighth Commandment requi-

b Rom. 12.

17.

Gen 30. 30.

1 Tim. 5. 8.

Prov. 27. 23.

c Lev. 25. 35.

Phil. 2. 4.

Dout. 22. 1.

Ex. 23. 4, 5.

Gen. 47.

14. 20.

d 1 Tim. 5. 8

Prov. 23.

20, 21. &

21. 17. &

28. 19.

e Prov. 21. 6.

Eph. 4. 28.

Job 20. 19,

20.

f Ex. 20. 16.

Dout. 5. 20.

g Zec. 8. 16.

h Psal. 31. 16.

Ack 25. 10.

Joh. 3. 12.

i Prov. 14. 5.

k Rom. 3. 13.

* Job 27. 5.

† Psal. 15. 3.

‡ Salm. 17.

28.

Levi. 19. 16.

resh the lawful procuring and furthering the wealth and outward estate of our selves^b, and others^c.

75. Q. What is forbidden in the eighth Commandment?

A. The eighth Commandment forbid-
deth whatsoever doth, or may unjustly
hinder our own^d, or our Neighbours wealth
and outward estate^e.

76. Q. Which is the ninth Com-
mandment?

A. The ninth Commandment is,
Thou shalt not bear false witness a-
gainst thy Neighbour^f.

77. Q. What is required in the
ninth Commandment?

A. The ninth Commandment requi-
reth the maintaining and promoting of
truth between Man and Man^g, and of our
own, and of our Neighbours good Name^h,
especially in Witness bearingⁱ.

78. Q. What is forbidden in the
ninth Commandment?

A. The ninth Commandment forbiddeth
whatsoever is prejudicial to truth^k, or inju-
rious to our own^l, or our Neighbours good
Name[†].

79. Q. Which is the tenth Com-
mandment?

A. The tenth Commandment is, Thou
shalt not covet thy Neighbour's
house, thou shalt not covet thy Neigh-
bour's wife, nor his Man-servant

nor his Wald-servant, nor his Drt,
nor his As, nor any thing that is
thy * Neighbour's.

80. Q. What is required in the
tenth Commandment?

A. The tenth Commandment requireth
full contentment with our own condition^b,
with a right and charitable frame of Spirit
towards our Neighbour, and all that is his^c.

81. Q. What is forbidden in the
tenth Commandment?

A. The tenth Commandment forbid-
deth all discontentment with our own es-
tate^d, envying or grieving at the good
of our neighbour^e, and all inordinate mo-
tions and affections to any thing that is his^f.

82. Q. Is any man able perfectly to
keep the Commandments of God?

A. No meer Man since the Fall, is able,
in this life, perfectly to keep the Com-
mandments of God^g, but doth daily break
them in thought^h, wordⁱ, and deed^k.

83. Q. Are all transgressions of the
Law of God equally heinous?

A. Some sins in themselves, and by
reason of several aggravations, are more
heinous in the sight of God than others^l.

84. Q. What doth every sin deserve?

A. Every sin deserveth God's Wrath
and Curse both in this life^m and that which
is to comeⁿ.

85. Q. What doth God require of
us, that we may escape the wrath
and curse due unto us for sin?

A. To escape the Wrath and Curse of
God, due to us for sin, God requireth of
us Faith in Jesus Christ^o, Repentance unto
him^p, with the diligent use of all cur-
rency means, whereby Christ communica-

^a Exod. 20.
17. Deut 5.
21.

^b Heb. 13.5.

^c Rom. 12.
15. 1 Cor. 13.
4. 5. 5.

^d 1 Cor. 10.
10.

^e Gal. 5. 26.
^f Col. 3. 5.

^g Rom. 7.7.
8 and 13.9.
Deut. 5. 21.

^h Eccles. 7.
20.

ⁱ Gen. 8. 21.
^j Jam. 3. 8.

^k Jam. 3. 2.

^l Joh. 19. 11.

^m Gal. 3. 10.

ⁿ Mat. 25.
41.

^o Joh. 3. 16.
^p 8. Acts 20.

21.
^q Act. 20. 21.

4 Prov. 2. 1. reth to us the benefits of Redemption.
 to 8. 33. to 86. Q. What is Faith in J. Christ?
 the end. 18. A. Faith in Jesus Christ is a saving
 55. 3. grace^a, whereby we receive, and rest upon
 b He. 10. 39. him alone for Salvation, as he is offered
 c Joh. 1. 12. to us in the Gospel^e.
 Ha. 26. 34.

Phil. 3. 19. 87. Q. What is repentance unto life?
 Gal. 2. 10. A. Repentance unto life, is a saving
 d Acts 11. grace^a, wher by a sinner out of a true
 81. sense of his sin^e, and apprehension of the
 e Act. 2. 37. mercy of God in Christ^f, doth with grief
 38. 13. and hatred of his sin, turn from it unto
 f John 2. 12. God^g, with full purpose of, and endea-
 g Jer. 3. 18. vours after new obedience^h.
 19. Ezek. 36.

31. 88. Q. What are the outward means,
 h 2 Cor. 7. 11. whereby Christ communicateth to us
 Psal. 26. 17. the benefit of redemption?
 31.

A. The outward and ordinary means
 i Mat. 21. whereby Christ communicateth to us the
 19. 20. benefits of Redemption, are his Ordinances,
 Acts 20. especially the Word, Sacraments and
 42. 47. Prayer, all which are made effectual to
 k Neh. 8. 8. the Elect forⁱ Salvation.
 Cor. 14.

24. 25. 89. Q. How is the word made ef-
 Acts 6. 18. fectual to Salvation?
 Psal. 19. 8.

Acts 20. A. The Spirit of God maketh the read-
 32. Rom. ing, but especially the preaching of the
 15. 4. Word, an effectual means of convincing
 2 Tim. 3. and converting sinners, and of building
 25. 16. 17. them up in holiness and comfort, through
 Rom. 10. 13. faith unto Salvation^k.
 14. 15. 16.

17. 8c. 1. 16. 90. Q. How is the word to be read
 l 1 Pet. 2. 2. and heard, that it may become effectua
 m Ps. 119. 18. al to Salvation?
 n Pr. 8. 24.

o Heb. 4. 2. A. That the word may become effectua
 p Thess. 2. to Salvation, we must attend thereunto
 20. with diligence, preparation^l, and prayer
 q Ps. 119. 11. receive it with faith^m, and loveⁿ, lay
 r Luke 8. 15. it up in our heartsⁿ, and practise it in our
 lives^o.
 91. Q.

91. Q. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of Salvation^a; not from any verue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of the Spirit in them that by faith receive 'em^b.

^a Jam. 1. 25.
^b 1 Pet. 3. 21.
Mat. 3. 11.
1 Cor. 3. 9.

^b 1 Cor. 12. 13.

92. Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ, wherein by sensible Signs, Christ and the benefits of the new Covenant^a are represented sealed and applied to believers.

^a Gen. 17. 7.
Exod. 12.

93. Q. What are the Sacraments of the New Testament?

1 Cor. 11. 25. 26.

A. The Sacraments of the N. Testament are, Baptism, and the Lord's Supper^a.

^a Matth. 26. 27, 28.

94. Q. What is Baptism?

A. Baptism is a Sacrament; wherein the washing with water in the Name of the Father, and of the Son, and of the Holy Ghost^a, doth signifie and seal our ingrafting into Christ, and partaking of the Benefits of the Covenant of Grace, and our engagement to be the Lord's^b.

^a Mat. 28. 19.
Mar. 16. 15.
^b Rom. 6. 3.

95. Q. To whom is Baptism to be administered?

Gal. 3. 27.

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their Faith in Christ, and obedience to him^a but the infants of such as are members of the visible Church are to be baptized^b.

^a Act. 2. 38.
37. 38. 39.

96. Q. What is the Lord's Supper?

^a Act. 2. 38.

A. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Christ's Appointment, his Death is shewed forth, and the worthy receivers are not after a corporal and car-

Gen. 17. 10.
Col. 2. 11, 12.
1 Cor. 7. 14.

nal manner, but by faith made partakers of his body and Blood, with all his benefits to their spiritual nourishment and growth in grace ^a.

^a 1 Cor. 11.

23, to 27.

^b 1 Cor. 11

28, 29.

^c 2 Cor. 13:5

^d 1 Cor. 11.

31.

^e 1 Cor. 11.

28. 1 Cor. 10.

16, 17.

^f 1 Cor. 5

7, 8.

^g 1 Cor. 11.

27. 29 ^{supra}

^h Psal. 62, 8.

Rev. 19. 10.

ⁱ 1 Joh. 5.

14. Rom. 3.

27.

^k Joh. 10. 23.

1 Dan. 9. 4.

Psal. 32. 5, 6.

^m Phil. 4. 6.

ⁿ Joh. 5. 14.

^o Mat. 6. 9.

Luke 11. 12.

^p Mat. 6. 9.

^q Isa. 64. 2.

^r Rom 8. 15.

^s Luke 11.

13.

^t Eph. 6. 18.

97. Q. What is required in the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's Body ^b, of their faith so feed upon him ^c, of their repentance ^d, love ^e, and new obedience ^f, lest coming unworthily, they eat and drink judgment to themselves ^g.

98. Q. What is Prayer?

A. Prayer is an offering up of our desires to God ^h, for things agreeable to his will ⁱ, in the Name of Christ ^j, with confession of our Sins ^k, and thankful acknowledgment of his Mercies ^l.

99. Q. What Rule hath God given for our Direction in Prayer?

A. The whole Word of God is of use to direct us in Prayer ^m, but the special Rule of Direction, is that Form of Prayer which Christ taught his Disciples commonly called the Lord's Prayer ⁿ.

100. Q. What doth the Preface of the Lord's Prayer teach us?

A. The Preface of the Lord's Prayer, which is, Our Father which art in Heaven ^o, teacheth us to draw near to God with all holy reverence ^p, and confidence ^q, as Children to a Father, able and ready to help us ^r, and that we should pray with, and for others ^s.

101. Q. What do we pray for in the first Petition?

A. In the first Petition, which is That

loved be thy ^a Name; we pray that God would enable us and others to glorifie him in all that whereby he makes himself known ^b, and that he would dispose all things to his own glory ^c.

102. Q. What do we pray for in the second Petition?

A. In the second Petition which is, Thy Kingdom come ^a; we pray, that Satan's Kingdom may be destroyed ^b; and that the Kingdom of Grace may be advanced ^c; our selves and others brought into it, and kept in it ^d; and that the Kingdom of Glory may be hastened ^e.

103. Q. What do we pray for in the third Petition?

A. In the third Petition, which is, Thy will be done on Earth as it ^a is in Heaven, we pray, that God by his Grace would make us able and willing to know, ^b obey, and submit to his Will in all things ^c, as the Angels do in Heaven ^d.

104. Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is, Give us this day our daily ^a Bread; we pray that of God's free-gift we may receive a competent portion of the good things of this life ^b; and enjoy his Blessings with them ^c.

105. Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, And forgive us our debts, as we forgive our debtors ^a; We pray, that God for Christ's sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his Grace we are enabled from the heart to forgive others ^b.

^a Mat. 6. 9.

^b Psal. 67. 1.

^c 2, 3.

Psal. 145.

tot.

^c 2 Chron.

20. 6. 10, 11.

12.

Psal. 83. tot.

Rom. 11. 36.

^d Mat. 6. 10.

^e Psal. 68. 1.

18.

^f Psal. 51.

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^g 2 Thess. 3.

1. Rom. 10.

1.

^b Rev. 22.

20.

ⁱ Ma. 6. 10,

^k Psal. 110.

34. 37.

^l Acts 21. 14.

Mat. 26. 39.

2 Sam. 15.

25. Job 1.

21.

^m Psal. 103.

20. 21.

ⁿ Mat. 6. 11.

^o Prov. 35. 8.

^p Gen. 28.

20.

^q Psal. 90. 7.

1 Tim. 4. 3.

4. 5.

^r Mat. 6. 12.

^s Psal. 51. 1.

Dan. 9. 17.

19.

^t Mat. 6. 14.

and ver. 15.

106. Q. What do we pray for in the sixth Petition?

A. In the sixth Petition, which is And lead us not into Temptation, but deliver us from ^a Evil; we pray that God would either keep us from being
^a Mat. 6. 13. tempted to sin ^b, or support and deliver us when we are tempted ^c.

^b Mat. 26.
^c 1 Cor. 12.
 7, 8.

107. Q. What doth the Conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's Prayer, which is, For thine is the Kingdom, and the Power, and the Glory, for ever ^d, Amen, Teacheth us to take
^a Mat. 6. 13. our encouragement in Prayer from God
^e Ps. 9. 4, 7, 9, 16, 10 only, and in our Prayers to praise him
^f 1 Ch. 29, ascribing ^e Kingdom, Power and Glory to
^g Cor. 14. 36. him ^f, and in testimony of our desire and
 assurance to be heard, we say ^g, Amen.

The Ten COMMANDMENTS.

Exodus XX.

GOD spake all these words, saying, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth: Thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the Iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my Commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath-day to keep it holy: six days shalt thou labour, and do all thy work, but the seventh-day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh-day: wherefore the Lord blessed the sabbath-day, and hallowed it.

V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

XI. Thou shalt not bear false witness against thy Neighbour.

X. Thou shalt not covet thy neighbour's House, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The LORD'S PRAYER.

OUR Father, which art in heaven, Hallowed be thy name, Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors; And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the Glory, for ever, Amen.

The

The CREED.

I believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into * Hell, the third day he arose again from the dead, he ascended into Heaven, and sitteth on the right Hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body and the Life Everlasting. Amen.

* That is, continued in the state of the Dead, and under the power of death till the third day.

dead and buried, he descended into * Hell, the third day he arose again from the dead, he ascended into Heaven, and sitteth on the right Hand of God the Father Almighty, from

So much of every Question is repeated in the Answer, maketh every Answer an entire Proposition, or Sentence in it self, so the end the Learner may farther improve upon all occasions, for his increase in Knowledge and Piety even out of the course of Catechising, as well as in it.

And albeit the substance of the Doctrine comprised in this Abridgment, commonly called, The Apostles Creed, be fully set forth in each of the Catechisms, so as there is no necessity inserting the Creed it self, yet it is here annexed, notwithstanding it were composed by the Apostles, or ought be esteemed Canonical Scripture as the Ten Commandments, or the Lord's Prayer, much less a Prayer, (as ignorant People have been apt to make both it and the Decalogue) because it is a brief sum of the Christian Faith, agreeable to the Word of God and anciently received in the Church of Christ.

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